M2586
Saturday, June 21, 1975
Westtown
Group IV
and
Sunday, June 22, 1975
Barn
Lunch

Saturday, Group IV

Mr. Nyland: So, in reverse order. Maybe just as well, for a change.

What will we talk about. Every once in a while, of course, I think about that. There's going to be another Saturday evening. It's not an evening like Thursday. Thursday has to be detailed, real practical application and discussion of Work itself. Saturday can be a little bit more general, about aims.

What do we really want. Why are we interested in Gurdjieff. I assume you are. I hope you have investigated many directions for a development of spiritual life. Because after all, that has to enter; because if there is no spiritual life, there's very little sense in living; it would mean, if you imagine, no possibility of living after death and that this, what is given on Earth, is all there is to it and you have to make the best of it and you hope that you won't die. And of course you will die. And then what. After all, you have to consider it, because it is going to be a fact.

Is there any necessity for a preparation for death? Is there anything as an indication that really one should utilize one's time usefully, without wasting it? Is there a continuation of life even after one dies, that one returns and has to fulfill one's particular Karma? And of course if that can be assumed ... and perhaps it is so: who knows how many lives you already have had behind you and how many are still ahead of you. In the sense of time, it doesn't matter because the continuation of life can be endless, and perhaps that is an indication of life as a whole and we are just little bits of beings temporarily being engaged in living, and after some time you go somewhere else. Or whatever it is that goes, I don't know; maybe preparation for a Soul, or

something of your own spirituality, or your feeling-life that ought to continue?

And the reason: why should it, then. Because if it recurs or if it reincarnates, what is the sense. Why should a person have, you might say, 'another chance' of living; and perhaps even live exactly the same way as before and contribute to the general maintenance of the universe of which this Earth and our solar system happens to be a part—is that really a reason for keeping on living? Or is it for ourselves, living on Earth, extracting from it what we can? Be happy today because we die tomorrow? Or is there another sense. Of course we talk about that: The possibility of a development of a spiritual life; and in which spiritual living, there is an entirely different setup, not to be compared with anything that is based on physical. And we are physical. We have a lot of other things besides that, but that definitely is what we are as a personality. And what's the reason, and what do we want to accomplish, and what is it really that we are living for, in that sense, then, becoming serious—consideration of the meaning and aim? And whatever other considerations there are of a universal nature, and the awe in which we are when we look at the sky and don't understand why there are stars, and what is the meaning of the whole universe if we can have even an idea about it.

And we come back time and time again to our ordinary, daily life: We have to eat a little bit and sleep and get up and do some work, to earn a living or what. Why do we meet? Why do we have meetings. Why would we want to talk about certain things that are not ... not so easily seen—things unseen; of a spiritual kind, of that what also exists and what we know about at times, at least—and, do we want more of that. For what reason. What is there as an aim. To become a good Man, understanding, loving each other, taking care of things, being responsible? Is that all? Is there a spirit ... spiritual life? Is there something else? We call it 'Kesdjan.' We call it 'Soul' possibility. Are we living for that. If so, then we must live with that in mind. We should not forget it. And, of course we forget. What is it to be unconscious. That one doesn't know enough and that there could be a reason for wanting to become Conscious to see more, or to be able to do more, or to give more sense to one's life; the reality of what one, every once in a while, hopes for and is not here as yet, striving towards it.

And then we say, "Yes, we Work on ourselves, on that what we are." Work, for what? To Wake Up. And then what. Are we Awake once in a while; and when we are, what do we see or what do we perceive. If we want to take away the material form—the body—what is there as perception. Sometimes we say 'insight.' Of what? What do we see when we look within. What

is there that is worthwhile ... worthwhile even living for, or wishing to continue to live for that, spiritually, on a different level, different plane, different level of density. Difficulties that are also existing there; not of this kind of planetary level—of what we call 'dust,' our body, to which this body returns; continuation of living after dying, or is dying the entrance into something else. For a different person or different people, not always the same. Or, is it. Are the Souls alike. Do they have different names. Then they are Souls, and what's their aim of living if they are alive. What's the ultimate aim of living, anyhow.

Of course we think about that once in a while, because it is not so easy to just dismiss these kind of questions. Because we have at times insight into a kind of reality; and when that can be perceived or experienced, it is an indication that such a possibility exists, and if it is desirable—that is, if actually at such a time of deeper insight we realize more of what exists—there is a certain thirst of want to understand more of that kind of experience. And then maybe we start to look at the principles of one's life and discover why they are there, and for what reason we have to use them. Because otherwise, why have they been given. And what are our talents for—our total, you might say, 'setup' as a human being, unconscious on Earth, hoping for Consciousness, for Conscientious, for really becoming a Man.

About that we want to talk in order to have, you might say, inspiration in order to meet different questions which life is giving us and which have to be solved in some way or other when we want to be thoughtful. And if we don't and if we, as we say, 'fall asleep,' what of it. Do we return, sleeping? Do we have a chance to return? As a matter of fact, do we want to return.

What kind of life do you imagine life to be when it is dead. There must be some reason why there is a difference between deadness of a body and an aliveness of the body. And when one looks at it that way, what is really me: my body or my life. Or, what is meant. When I say it exists, and then say, "Well, it won't die because my body dies and my life will exist in eternity," what do I know about eternity. And if eternity is eternity, it is now. So why worry. I just can sit.

But when I sit on Earth, I will be destroyed. You must understand that. When nothing is done with oneself, there are destructions ... rules for destruction. 'Satan,' sometimes we say; on the other side we say 'God.' And what will we choose. What is it, this difference between involution and evolution. We say, "Growing." Growing out of what. A shell, that what is like a

cocoon, wanting to become something else and having life, for that reason to develop and to see what might be and what ought to be, or what we want to take as a responsibility. What is the aim of our life as we *now* live it, and why should there be a different kind of life.

Of course these are questions that are sometimes quite unanswerable, and the best we can do is to continue to live, which means to continue to breathe. And then we have experiences which we cannot understand. And why don't we understand it. We say quite glibly, "Because we're asleep." Well, it may be so, but then in the sleep we have dreams, and then are those dreams more real? Can I count on them when I Wake Up and I remember? And do I wish them again when they are the kind of dreams that are worthwhile? And again, what is worthwhile. To spend energy for a certain purpose, a wish for accomplishment, a wish for changing my energy into something that I create, and then hoping, of course, that that what is being created has more value.

So when we say we want to create a Soul, there has to be a very definite reason for making and considering a Soul of more value. For what. To live in the universe as another place, to get away from Earth and hoping that little life on Saturn is different—or on the Sun, or on Arcturus, or somewhere in the Pleiades? What do we imagine having to be.

We know life is being destroyed. We know if we don't do anything about it, we get old and we die physically. And is there really a reason for wanting to prepare for that eventuality—or rather, that certainty. And are we being held responsible. And by whom. And how will we meet that kind of judgment if there is one. Do we have to believe in a judgment.

The difficulty is always in thinking and in trying to feel about the aim and the existence of oneself, why one is alive; that there is always something within oneself that starts to speak very faintly, nevertheless it is there and at times you cannot even deny that it exists. The beginnings of Conscience, the beginnings of life itself as life—'essentially essence' we sometimes say, of that what is the only reality within one—and the rest simply being body and organs temporarily existing on Earth. Because they won't go with us. And then, what goes. And we call it 'Soul' or something of ourselves of spirituality, an entity existing somewhere else. Where. Around the Earth, in the atmosphere, going to the Sun, or going through the universe?

All such things you must continue to think about, because they become important when you want to consider your wish to Work. Because you have to have an aim. If you don't have an aim, it is quite aimless, of course—there is no reason. You may as well *laissez-faire*, because

we die tomorrow or we die anyhow, and what's the sense of doing anything when everything dies.

So you must have a certain belief that there is something that can continue to live even if your physical body dies; and we say then, for the sake of argument, it is a 'Soul,' and that being a little bit too far away, we use a little bit of a concept that's a little easier to accept, and we say 'Kesdjan'—Kesdjan half-way already feeling existing on Earth, and half-way to be developed as a part of 'Sol-La-Si' of that Octave enabling us then to get across the 'Si-Do'—that is, the dying of the physical body—into a higher level of Being of spirituality, still being bound, you might say, by the 'Do-Re-Mi': Our feelings.

So it means, in progress, wishing to become free. If that is the reason, if we have to believe that the necessity for existing on Earth and having to think and feel about possibilities of the future and a wish for development in evolution, that then we have to give up this idea of wanting to die and that there has to be a kind of a fight within oneself: Knowing how we are bound, trying to loosen it up, become free, at the same time wanting to get out of that what's called 'involution,' which will lead to a destruction of our body and not leaving anything in particular, than only some form of life which was asleep and most likely can continue to exist in any condition where sleep is allowed. And the other—evolution, wanting to grow, to become free—ultimately, what. Absolute existence? For what. To be united with God? But what is God. If one thinks about that as a totality—of that what is Omniscient, Omnipotent, everywhere and always existing—how. What do we know?

You see, we're dumb. Of course we don't know. We're limited. We say, "Yes, we are asleep, we want to Wake Up." And the question is, do you want to. Isn't it sometimes easier just to forget about it and just to continue to live as well as you can, become a good Man and earn a little money so that you don't have to worry too much. Or maybe you can say worry is 'good' because it keeps you awake. In what way, awake. What is it you want.

You must ask these questions every once in a while. What is it that I want. What is it really I now have. Why do I want what I don't have. In what direction then do I want to go. What is there as potentiality. With other words, what is there that I don't have as yet that could be. And the whole consideration of that what is not as yet but might be—the concept of potentiality, the concept of being able to grow up into something else, leaving that what one is and using it simply as a stepping stone to go up on the ladder—to where. Eternity? But if

eternity is, it is now, so it's only a symbolism to talk about Heaven and to talk about hell. And we can say evolution will carry us to Heaven—that is, more understanding, real Being—and hell means sleep—no interest, just being a lump of flesh and existing for a certain time and become a transformation organ for all kind of food that has to go from one place to the other.

What does one wish. We talk about that now once in a while, very seriously: About our life and about our Work, and the way we want to become free, the way we want to develop something that could exist regardless of the forms which now we are familiar with, something of course you might say that could 'out-serve' us, that when the life of the body dies out, that something continues with our life. And, in what way. And then such concepts: How do you imagine a Soul to be. What kind of descriptions do we have of that: Of other people who have already lived in the Hereafter and come back, or who have been in a trance, or were able to communicate from the spiritual world and from the Beyond, who were on the threshold of physical death and then saw perhaps at that time were ... what they might have called 'Heaven' and wanted to come back to tell us. Or are there others who come and tell us, who have been here before, went somewhere else, come back. Reincarnation. Do we reincarnate. What for. To fulfill what. Do we have a task.

These are the questions we have to think about, because if you don't believe that there is a task laid on a Man by the mere fact that he happens to exist on Earth, there is really no use living, because you may as well die. Someone else will do what you're supposed to do, and there will be enough of them.

What is it that motivates us even to become interested in a possible spiritual development, or an unfoldment indicating, when it is unfolded, that there is something already in embryo. And what are we going to do with it. How will we feed it, or how will we even expose it to the right kind of temperature, the right kind of conditions. How can we make spirituality and spiritual life live.

What do we know, we're ... of course, we're greenhorns, we don't know anything; in that way we say we are completely 'unconscious,' and we talk about the possibility of Conscious Man and Conscientious, and we say even 'Will': A Man who knows what to do.

You have to think about these questions, I think, much more. What is it that brings you here. Why do I talk. Why can't we find it in nature when you take a walk. Why don't we read Spinoza and read about Pantheism, and God speaking in the forest and all the different forms of

nature which can tell us about forces and the grandeur, and perhaps even certain equilibrium between animals and those who are eaten and those who can continue to live, and different species and the variations of them. Maybe it isn't enough for a human being. Maybe he needs more. But then we look out and see what are human beings doing. Strife? Wanting to have certain things for nothing—the least resistance and following that kind of path, or just being a good fellow and have some nice exchanges and maybe a little fun—or, is there something else that could be developed that could be different?

We're really looking for that—something that could become, I say sometimes, more 'eternal,' not having to die. Because if you want to consider your life as it is and it dies with your death and you try to accomplish, what is there that will survive. Is there a belief in survival? Is it justified. Do you believe for yourself in the possibility of continuation of living. Do you think that even if that life as such—as, you might say, partly as a concept, partly as substance maybe, of an ethereal quality, of a life quality—will it be in any kind of a form or will it be in existence like, we simply say, a 'force' existing, or sometimes forces we don't really know and understand, still existing—like concepts about magnetism, a condition of a force as force-field existing.

Whatever it may be, do we want to believe in that. Because if we can believe in it, it will give us hope to go against the difficulties which are in the way if, when we are faced with such difficulties, we have a reason for wanting to overcome them. And there has to be very definitely a desire for wishing to continue to live. If that wish is there, there has to be a reason why you want that wish. That is, you have to have something that is valuable to you, that you don't want to lose, or that you feel that there is something valuable which you wish for and that there is a possibility of reaching it. In order what, to possess it? In order to do what with it.

A person's life is based on giving and taking. That is the necessity: That whatever you take, again you have to give. That whatever there is that keeps you alive; helps to form you, develops you; that helps you in your talents; any kind of development applicable to conditions of life; everything that is given like an atmosphere, like having been born because of your parents, of finding yourself alive on Earth; coming to the years for discriminating at the age of eighteen, approximately, and then looking ahead and see what is ahead—what might be possibility, potential within oneself wanting to continue to live, to protect yourself, growing up, developing, becoming what.

That's the whole question: What do you wish. What is it that you think is possible for you? Is it possible for all in the same way. Of course not. We're all different—different bodies; different forms of life; different abilities; different understandings at different places, already living certain lives, perhaps preceded by other lives if you believe in reincarnation or that what has taken place—where are we now, all of us, at what time, where, now, to do what and to become what after we die.

How often do we have to come back. Of course, if life is eternity, it doesn't matter because you can come back any time. You can even say I live many lives at the same time; that's an interesting concept; it doesn't help me to buy bread; it doesn't help me to keep my body going, because there are certain laws for that and I have to submit to them because otherwise this body will die and that is not the purpose of having been born—not primarily—not unless I know something about myself and perhaps I just have to live a very short time and during that time something has to be said by me, and then when I've said it, I can die.

I have a brother ... had a brother, was twenty-five years old. He was killed, but I think he had his say, and I would almost say it was nothing more that he could have said. And so it was ... as one says sometimes, "Those who are loved by the Gods die young." And one keeps on questioning that. Why is it that some people live longer than others. What is there for them to do. Why can't they die. Why can't they be just, as it were, 'finished' with life and continue in some other form if they believe in the eternity of life?

Why should I stay on this Earth. There is really no particular reason for it. But, I'm here; so, I must live. It is like something placed on me, like on everybody: A responsibility for making out of this life that what ought to be made of it, and to see if, during such a lifetime, certain things can develop which I would say are a little bit more 'durable.' Because that is how we define a Soul; a Soul which will not die, which will then Be and Be and Be, without death. It's worthwhile to consider that. It is as if one is at a certain place in an Octave; and you want to reach the end, because at the higher 'Do' you will remain in existence if that Octave, through which you come, was subject to destruction.

This is really the concept that one should have: The reason for wanting to become self-Conscious is to become free from any possibility of dying—that is, that there is no need any longer to reincarnate on Earth, but in the process of the possibility of a development, that one reaches a certain state at 'Si-Do' of that Octave in which self-Consciousness has been fulfilled,

and that then a new cycle starts and it's called a 'Cosmic Consciousness': On a different scale, and no necessity of returning to Earth unless for very special purposes.

We don't live very much with such aims. We think about it every once in a while—like when you were religious and went to church once Sunday or when you went to confession—and then for the rest of your week it was all right: You could keep on swearing all you want to, and no one would kill you.

I think Work as we talk about, and Gurdjieff, is really a serious matter. At the same time, I also say it is joyful; because if it does give the possibility of seeing that what may be ahead as a potentiality becoming actualized, it is a very definite reason for a person to have belief in the possibility of a development of a different kind than just matter as represented by a body. Because that what will produce the lightness of density is exactly the same as that what will produce joy; and when one says a Soul which will reach Heaven will cause joy there, because Heaven, in that sense, is free from the bondage of Earth. And we do know; we find ourselves bound, particularly when we dream about it, and sometimes we have accidentally an experience of Waking Up.

We must look at Work much more in a wider sense, that it belongs somewhere; that at times you have to be serious about it, that at times you have to attend to your ordinary affairs of life and they do require a great deal of energy; that you must see in what way is it possible to investigate all things and to keep that what is right for one. And particularly when you don't know what is right, how will you make a choice.

So, from the very beginning you have to express to yourself what is valuable, and that means that you have to define for yourself what is your aim. What is the aim for us with Gurdjieff. We say 'Conscious and Conscientious Man' and, as such, 'harmonious.' It's a well-described aim, although we don't know much about what it is. Consciousness or Conscience, we have a little inkling about Conscience because we do know something about voices within, and that what stimulates us to want to do the right thing, sometimes without knowing why; or even to some extent the satisfaction in having done it that is followed up and that what you might say was 'more truthful,' was really a little bit more free from interpretations of other people, free from vanity and pride, free from the considerations of others, free for oneself in the relationship towards one's own God as a private life—that then, every once in a while there is that kind of joy within oneself and I say sometimes 'reverberating' in Heaven because there was once an

opportunity for a potential Soul to realize what the world was like. I think such moments—we say we don't want to forget them—we don't, even if you wanted to, forget them, because they have a quality of eternity.

And so, this eternity means something unforgettable. What is there within us that is unforgettable? The center of the essence, as life existing. We call it 'Magnetic Center,' because that is unforgettable. How to reach it? Yeah, there is the road. Which way. Adventure? Unknown territory? By what. Our subjectivity in the mind? Thinking? Can we reach it? It doesn't go out of the mind. How can we create a current, or some kind of a force, to go from the mind. Where. To what. Where is ... where is one's Magnetic Center. The point of gravity of our physical existence, or the shift of such a point of gravity with spiritual existence?

Even when we say Kesdjanian 'body,' where is it. The same as emotions? Have they a form for us? How much are they still bound by the expression through the physical body? They're not free. They're all connected. And in unconsciousness it is necessary to connect them; because if they were free they wouldn't understand each other, in the first place, and they wouldn't see any reason for existing, but by having a little bit of a combination which we call simply an unconscious 'working together,' there is some reason for existing and there is a reason definitely not to kill oneself. And at the same time, the aim cannot be that, because it remains, from our standpoint, a subjectivity which is of no use when we want to leave this Earth in a certain condition of Objectivity.

Do we become more Objective when we don't have a body? Can we imagine an existence even without body, without sense organs. Can we imagine a feeling existing without a body. We can imagine vibration rates which can exist, maybe in air, maybe in a substance we call 'ether.' At least we can say, "Yes it can exist because it's not dependent on matter as we know it." Can we conceive of a force existing in space? Can we conceive of a force field as a field of tension in which there is energy held up or concentrated, ready to be used if released. Can we conceive of magnetism as a force existing in space and going through all kind of so-called 'matter.' Can we understand a little bit about this kind of idea or concept of ether—all pervading, not being bound. When we see X-rays we see a little; it can go through flesh; it cannot go through bones, but we can imagine it could, that something of that kind could exist. And our whole ideas about electronics and force-fields and forces that are attracting and not attracting and existing nevertheless, and perhaps we say 'mechanical—also can it be that amidst

all of that there is something that is of eternity existing forever everywhere and always, and a little of that within. A contradiction in terms because when anything is eternal there cannot be a 'little' of it; it cannot be separated; there is no 'part' of it because it is non-dimensional and each part is described by its dimension.

So, this concept of eternity is not so easy. At the same time, there can be a concept within one's mind as well as in one's Conscience, of that what is, we say sometimes 'right': Intuition, knowledge of a certain kind not reached by means of the mind itself, but existing, and we call it a 'principle' for one's life. And when it becomes part of one, it is characteristic—it starts to belong to a character. And a character of course is two-fold: it is that what is towards the periphery as behavior form, and that what is essential within a Man. And our search for the reality of our own life is to find what is the essential quality of a character, and a character is already essential as far as behavior is concerned. Of course that is the search: To that what cannot be found and to have belief in things unseen. Maybe it's a good motivation.

One should keep it in mind when we meet, when we talk together, when we see the reason for wanting to talk about things, when you want to put on the table your experience and you allow other people to look at it—as it were, 'dissecting' it—but always with an attitude of a real doctor wanting to find out—and unprejudiced, and not ready immediately with descriptions of what is what and putting words on things that really are not understood as yet as a concept. In that way it would be very good to have little Groups where one can be what one actually is. And of course, I've said that is the reason for having them: To learn how to be honest, how to be simple in that what one says without any other kind of a meaning than just that what you believe in as truth of yourself and for yourself, and then for others, almost, to look at it and to come down to the fundamental issues.

You must have many Groups from now on. We don't have Tuesday and Wednesday anymore. We just have Thursday and this evening and tomorrow. For yourself, realizations of your working together, in ordinary life reminding... I've mentioned it: Use your lunches once in a while like that. Not all the time; it's not necessary to have the word 'God' on your lips all the time, preventing you even from eating; you have to eat, at that time you don't have God on your lips.

One is an ordinary Man. That is the condition in which we find ourselves. Make it as simple as you can, but keep an interest for that what isn't as yet and could be. This is the real

meaning of the word 'becoming.' When we say what is 'becoming' to a Man, we really mean that what is a Man, how can he become a *real* Man. What is needed for feeding. What is needed for the execution of principles, of that what is really reality for himself without any farce, without any further discussion, without any wish to describe, without just complaining ... without any cross ... without ... just accepting that what is as if, as it were, that what is in eternity ... because in eternity all further descriptions fall away.

There is no reason in eternity to have any dimension. It is, and that's all there is to it. Even it is a sigh, without the description in the form of a word. That is why it is life. When one says, "Life for me is when I breathe," I know then that I am alive—because if I don't breathe I die, my body. And so I say that what is really a 'sigh,' given out to the world indicating that there is life in me... And life of concern about myself; that is why I sigh: because I don't know what to do. That's the real realization of oneself: Sighing in front of all possibilities and not knowing what to choose, sighing after having experienced all kind of influences and putting to test, and having experienced all the things of ordinary life in a variety of different ways and forms—meetings with people, discussions of all kinds, thoughts and feelings that were aroused—and even to some extent wishing to find out, and coming back again because it was a detour and it didn't lead to anything—all of that can be experienced, and then when I say I sigh, I say, "Yes, that's it and I don't know."

I quote sometimes from Goethe of the Faust; it's a wonderful passage; having experienced everything, and it even says—and unfortunately, also theology—"and here I am, *Ich armer Tor*"—the fool I am regarding knowledge of the world of myself, still in that foolish state of not knowing and an indication of a totality of a loss. When the Bible talks about 'losing oneself,' one loses *that*—even the sense of one's own existence—so that there is 'nothing;' as it were, experiencing in ordinary life the status of nirvana. That would be at that time freedom. We say it differently. We say the acceptance by 'I' of that what I Am, that is the state of nirvana. That is a state in which I'm free from this world because there's nothing more to be said or done or felt or thought. It just is—this me, as I sit now—and no further description. That is the statement of 'I' Observing me; it says: "Yes, I accept you as 'It'.

Yes.

side 2 And then of course come all the questions, and you always will try to explain for yourself more and more. And then you have a feeling that unless it is explained and fully put into

words—as we say then, that you 'think'—you cannot Work. And that is where every person—every person—makes a mistake; because he's not, in his unconsciousness, able to say to himself, "Don't think, don't feel; just Work"—that is, just do. It is a result of an unconscious state which prevents one from saying that. That's why it's important to see it, to see first that we are in that sense mechanical, that we don't know because there is no other force than just ordinary mechanical behavior. And one can say, of course, "I am asleep" ... but I talk in my sleep because I see that. I see my inability—not capable, even. I see my eyelids wanting to open and fall back; they are so heavy with sleep, and I prefer at times unconsciousness.

But when one actually could come at a certain time, at a certain moment, to that kind of description of a condition which leaves nothing else to be said; that it is the absolute description which ends all descriptions, and then says to oneself, "That is me." Very simple. No *arrière pensée*; no further thoughts about it, no consideration, no quarrel, no thinking it ought to be a little different, no thought, no more feeling. Just *that* as is, is.

I say "*as* is, is," I mean what was originally an imagination—and many things are based on imaginary forms first—we call that 'as is' ... and imagination we say 'as-if,' when one changes an 'as is' or an 'as-if' in 'as is now,' then you take away the imagination and you make reality. That is what has to be done. No further questions, no further wish for wanting to think, no further desire for explaining for oneself. Just Be.

Sometimes one says, "I," and still one is a human being and you have to say, "Am." If you could say "I" without "Am," you could understand what is meant by inhaling truth; and then, when that is, you might say, 'filled'—that is, you are filled and you say "I" and I'm filled—you are ready to die—that is, you can forget about your body. But of course, there is a momentum in life as we know it and so each inhalation is followed by an exhalation, and that is fortunate because it establishes an equilibrium of life. And so there is another opportunity for inhaling and ending with "I," but it is then quite certain that that "I," there is no further question of wanting to describe because that "I," at the end of inhalation, is the contact, sometimes I say, with 'God': Of that what is non-describable, that what is Omnipresent, Omnipotent, and of course Omniscient.

If you want to think a little more about such concepts, try your particular consideration in thought. Whenever you get together, try to contemplate. Try to introduce such concepts of eternity; so that your head will swim, that you will come to the end of the thought process in your mind and that you really become immersed in the possibility of non-existing. Then you

will see what is meant by 'omni': The universal sound, all things existing everywhere, always in time—no time, as it were; timelessness—and singing a sound of 'Om,' penetrating everywhere through everything, including all forms, forms with life and forms without.

I think sometimes when you can and you inhale, try to hold that at the end of inhaling. Hold it. It is like ... I said many times, it's like a 'threshold.' You stand, as it were 'before' that threshold, without entering into the ordinary world. You have gone up, in inhaling, up to Heaven and there you are wishing to stay there, and you hold on to that what you are actually in that inhalation as represented by "I"—"I" existing, "I" alive, "I" Being. And I don't want to return to Earth as yet. I just… for one second, maybe—maybe a moment—you want to have a good look. In one flash of Infinity you see the whole universe and you are a part, at that moment—before you go across the threshold—coming down the mountain Nebo and finding yourself on Earth with the Ten Commandments.

I think it's useful to do that once in a while; sometimes I say to 'come to yourself'; to really become a Being; to really know within your bones without the aid of any X-rays, knowing that the totality of oneself exists in this form. It doesn't matter very much, because the form at that time—at that 'moment,' I should say—is eliminated and there is nothing else but Being.

It is good to have such experience. Because in the first place it won't last too long; one is not as yet used to live without breath, and so the necessity of protecting yourself will force you ... you cannot hold your breath like that for any length of time—still it is useful to try it. You will save yourself in time; you won't die, but at the one moment it can be possible that there's a different kind of experience of freedom and that you can see yourself, at that moment, that what you actually are. That is the moment of an acceptance of oneself without any further wish to describe; without any reason ... or giving a reason for existing; just to Be; as one is, is and then Be, and no further complications and no further questions asked. At that time, exhale slowly. Come back to Earth as if you come back from the mountain. Your life is ahead of you and you have to live it; but with that experience you can live it differently.

One moment of that kind of experience will make you a different kind of a person. You'll never be the same. One will always remember that at such a time this kind of experience, in that moment, is unforgettable. It will be used, if you want to, as a talisman. That's the kind of symbolism that can speak to you; because that is entirely your own; you have made it; it has been a result of *your* effort. You might say God has 'allowed' you to experience it; at the same time,

it is so much your own, of course no one else could experience it like you, yourself, and also it's extremely difficult to describe it. You can indicate what might be. It is not the same for each person. It is different in accordance with your type, with your experience, with the total status in which you are, with all the different traits of your character and personality, with all your wishes in your feeling and all the different little bits of thoughts you have in your mind. All of that will determine the kind—that is, the quality—of that moment of an experience of an "I"ness existing and yielding to that—sometimes I say, 'ready to die.'

I think if you want to Work, you have to be at times quite serious about your life. You really have to be willing to look at it and experience it at that time as well as you can, and in the privacy of your own living to admit what is the truth for me, and not necessarily even saying it. Because it is difficult to put it in words. I think it is necessary really to feel it within and to become essential in that knowledge; so that you see the knowledge of saying that you know yourself, becomes an understanding of the totality of yourself as saying *that I Am*, meaning by that I—everything that I know about myself unconsciously existing—is that what is now me as, at that moment of realization, I have seen this because an 'I' existed in the presence of my 'It'.

Perhaps it will help. Perhaps it is good that you do such a thing. When you wake up, you get out of bed and you do that just for one inhalation and exhalation, on the edge of your bed. You exclude, as much as you can, everything. Don't think. Don't feel. Just Be. Exist. Physically sit; no more. Relax. Close your eyes if you like. Drain if you want to, but just make a simple statement: "I." If you exhale, you can say "Am" as you go, although it is not that important—Mother Nature will make you exist again in your "Am"ness, don't worry about it. *You* make the attempt to become an "I"ness, a witness to that what is you being seen, perceived by your 'I'. An unusual thing, extraordinary event of life early in the morning: To come to oneself and to start the day with that. Very simple and no fuss, no description, no necessity to tell others. Just be, at that time, that what you are. You can say it if you want to; it's not necessary; it is based on a different language; it's not a language of words, it's the beginning of a language of your Being.

That language starts out with "I" in the sense we mean "I," in the sense that this language starts as God-given, belonging to a different level of life, not belonging to Earth. It is a realization for oneself of that "I"ness being Above—away at least—free from that what is bondage, and to see that in that freedom from bondage, for a moment it is possible to establish a

realization of that "I"ness, and that oneself ... one ... oneself is that "I" at that moment: free from dimensions, free from thought, just Being.

It is good to realize that that is possible and to experience it, because it will help you during the day; and when you are confronted with a variety of moments, times, conditions, periods which will make you unconscious and which will keep you asleep, that every once in a while there will be a chance that it comes unannounced. And when that is there, at such a time say, "Thank God, 'I' is alive."

During a day when you live your day, during tomorrow when you can remember a little bit, when there is a little chance of that kind of self-remembering—that you stop once in a while and you say, "Where is God." And maybe there is no answer and you have to settle for another question: "Where am I." After you've said ... you might say, 'evoked' the name of God, there will be an answer to the second question, because when you ask that—"Where is I"—it will be immediately followed by: "Here I Am." And then continue with what you were doing.

Go and live in your unconscious states. Don't worry. Just exist as you always exist. Every once in a while remember, like the advice given to Hassein with the Sun rising and the early morning. There will be also midday. If you can, catch that moment when the Sun is the highest—in a year ... when the day is the longest, like today—in twilight—when the Sun, so-called, is 'dying'—and during the day every once in a while when it happens. Because it will happen; God won't leave you that way; He will at times remind you; particularly when you are willing to be reminded; and much of that depends on your particular state, how you wish to be reminded in order to remember yourself. For that reason, there will be a reminder; when you say "God be with me" and you say it with all your three centers, you can mean it. He will be ... maybe for a moment, but He will be there. You must listen very well, because the voice is still weak and it is camouflaged by unconsciousness, but one can learn and become more and more sensitive; and in the presentation to oneself of that what one is, with the assurance that ... that "I Am," this "I" has a certain place and it will then tell me; and gradually there will be an increased sensitivity, not in my ears but in something that starts to vibrate in my solar plexus. And that will start, you might say, like an 'alarm,' reminding the cells of solar plexus: "Oh yes; my God, we should have left for his heart already long ago."

I think in that way your feeling will become emotional. Your feeling can be trusted because part of it will rest, I say sometimes, in the 'lap' of God Almighty, simply to use that

symbol. It's necessary to be meek, small, little. No particular reasons, even, for wanting to live, than only to some extent to be a channel through which life could flow and hoping that the channel, not being so pure as yet, that a little bit of such life can be left with you solely for the purpose of cleansing the channel. Nothing for oneself; because that is one's 'self', in that process the little 's' changes and it takes on a different form—when I say I 'grow,' it means the little 's' becomes a capital.

I compared it sometimes, it becomes capital invested which will then create two things: Interest for my life, and interest within me to wish to continue with my life. One becomes a different Man at such a time. And that is enough at times, provided it does come back and you allow it, and it receives from you attention and a wish to clarify more because you want to continue to live with that. In time that what you now deposit within yourself of such Objective value, will function like Anulios, and it will not allow you to sleep where you should not sleep.

Will you talk to Gurdjieff in your sleep tonight? To Gurdjieff.

And I've done my duty already and I have played, haven't I. So, we can go home.

Goodnight, everybody.

Sunday, Barn Lunch

Mr. Nyland: Now we have work to do again. Every once in a while for a Sunday, I feel that we have to become very practical. Just a suggestion that maybe you can use during the afternoon to bring Work back into your life much oftener than even a meeting can do.

It was difficult to decide who should sit next to me—a wedding or a birthday. What do you think is most important?

Voices: Wedding. [laughter]

Mr. Nyland: A birthday is only once a year, huh, but a wedding is every day. I hope that the attitude in a wedding can actually be that, that one can be reminded every day of each other's existence, and that the original reason of wanting to work things out together can be of certain value, each day remembering that ... starting of each day to remember that you did make a decision to want to share with someone your life. I think it's important to understand that as a sharing, because it is based on a responsibility which you take for each other. And it is this question of responsibility, I feel, that we forget. Because we are very sloppy in many ways, you know, as a Group as a whole. We don't pay so much attention to each other, and when

something happens—let's say, you run into someone else's car in the parking lot—you don't even get out; you don't even apologize; you don't even look around; all you do is to continue.

I would give you a task which I have given before: Turn off all the lights when they are not in use. Just remember that. When you remember, you remember yourself, the reason why you do it. 'Okidanokh,' Gurdjieff calls it. Expense of energy which is useless. And we're not entitled to it, because we haven't made such electricity. Many things that we do do, we do because we accept as if they are our own and then can do with it what we can, and what we don't want to do sometimes we don't do. When you run into someone else's car, it's not your car. Even if your car is hurt, you have a responsibility of that kind, to apologize.

I ask you, for one week, if it does happen, wherever it may happen, that each person will get out of the car, apologize and see what he has done, or what can be done, to counteract it. It includes that when certain things happen and you don't want to mention it and you should have mentioned it, that you should do it. It's a question of responsibility for taking on certain facts in which you are engaged, in which you have played a part and for which you are partly responsible. And even if you lean over backwards to become a little bit more responsible ... because you still can blame the other person—or why is the car door open, or why does the stupid fool leave it right there—that I think in itself has nothing to do with your attitude. You live your life the way you want to live it, and you become responsible for that.

It's not that you have to become responsible for someone else and tell them why they are stupid. Most likely, in saying it you become stupid. Don't do it. Mind your own business, and then you can help someone else. But it's much more important to see that you have a certain responsibility regarding that; particularly here at the Barn if you want to become a Group, if you want to really work together. How in God's name will you ever be able to Work together when you don't start in your ordinary life to be decent.

I say it because these things reach me here and there and I say, "Such stupid fools they are, still. When are they going to change." I've said before, don't wait until you get as old as I am. This is the time; whenever it happens, that you have to see—at that time. It is your behavior that has to be scrutinized, gradually to make it more becoming for an aim.

When an aim is clear, then you will probably remember it because of the clarity. The clarity of an aim is really that it is facile, that it is mobile, that it can move around in you; that it is not stuck, that it is not crystallized within your shell. Your aim is your Magnetic Center that,

when it can become free, will start moving; it will become a little ambassador in your world, and at certain times it will tell you things which you never dreamt of; and you have to listen to it because this little Magnetic Center in each one of us becomes extremely important in the end, because that's the only thing that will not die, that is where your life will continue.

When you think about your life hereafter, what actually will continue to live. Your Magnetic Center will continue to live, and when it has had a chance to be set free, even partially, and when it has gone around in your little world, then it will come to Heaven simply to illustrate that, telling stories about you—about your body, about your behavior, about the things that Magnetic Center has left on Earth. And that is what is the history carried with you—with this Magnetic Center into Heaven—and where that Magnetic Center then will be judged, judged in the sense that maybe it has not spoken up enough to help you and perhaps the excuses it might have in saying that you were too crystallized to want to listen. And maybe there are no excuses in Heaven. I don't know, but I do believe that that is the one essential essence which will continue to live and will defy death. That is the kind of condition with which you were born and the reason life existed within you.

That is now, you might say, 'registering.' When it has been set free on account of an 'I' being present and, you might say, 'loosening up' the bondage and opening the door of that prison, it is free to move around the same way as an 'I' does, and there are constant consultations between 'I' and Magnetic Center, both representing Objective forms of life. And I think one ought to be extremely grateful that if one can be open enough to it, that that at certain times you will really be awake to that kind of conference—this kind of discussion ... talking between this Magnetic Center and an 'I'—about you, and that they will come to certain conclusions, like father and mother will come to conclusions about the education of their children. You become a child; not first of God; you are a child of your own 'I' and of your own Magnetic Center—it functions like your mother; it will be there of necessity to create, within your own world, your own family.

That is the symbolism, because it has to do with what one brings to oneself when you have a birthday for the next year. It is exactly the same of what you bring to a marriage, of yourself this time to someone else. The result is always the wish to create unity as a family, the positivity and the negativity joining together in order to produce a neutrality of acceptance of the totality of what one is, with which then, as a result of this existing in a three-fold form, that what will

survive is the neutrality becoming the negative quality on the next level.

Try to see your life that way: Either you share it with someone else or you are by yourself. The principle is the same. It is your world by yourself, or it is an enlarged world with someone else. For that you need the responsibility to keep on thinking and feeling about others, not always yourself. Sacrifice what is needed. I said last night, "Give and take." You can take in as much as you like, because you ought to become responsible for it. You cannot take in any more than your responsibility will allow, but when the responsibility is there, you will want to give. In that giving, you make an empty state within yourself, ready to receive more. If you are filled you cannot receive more at all. It is too bad.

You must make emptiness by means of application of your knowledge, so that then you are ready to receive more. And this is the equilibrium that constantly should ... should really be in your mind. How can you remain during the day in balance; with the negativity and positivity within, with the unconscious states and the Conscious attempts on the part of yourself, constantly breathing in and breathing out as a balance for yourself, indicating the state in which one is as a vibrating force, up and down. Whatever the amplitude may be—whatever the relation, the rate is of vibration—it doesn't matter. All of that will produce a tone of yourself as you are going through life. The tone is your atmosphere. That will become noticed in the next world as something that is a representation of you, and that is kindled by the presence of an 'I' and the setting free of Magnetic Center.

What will you do this afternoon to discharge your responsibility. It's little to take care of a car, particularly when you hear that you crash into someone. It's a little more difficult to turn off lights. But it's also very important that for some time you consider the kind of words you use; how you answer someone, how you really want, for a certain effect or influence, to use that what is available to you in the best way so that your words can be understood. And if you're too dumb for that, you will be understood by your posture, your behavior, the way you are trying to become a Man, and each intention on the part of yourself to want to grow up will be noticed by someone who is sensitive to that.

The more you try to live in accordance with that kind of a golden rule, the more sensitive you will become, the more your world will be enlarged because it will be possible for others to enter without having any fear of being criticized. That's the aim of marriage: To see that one can become One; that one actually will learn to understand each other and that there will be at times

sufficient control to say that what one can say and not to say what should not be said, after some time that one doesn't even want to feel what is not necessary to be felt.

I hope you Work. I hope you make it simple, that you remember it, that at times you even stand still and say the word, "I Work," and mean it, and then go on. Work this afternoon. Try to concentrate on that. See what can be the value if you really intentionally set out for a couple of hours to wish to see yourself Impartially. I hope Gurdjieff can help you.

So we drink to the wedding first, and then we drink to the birthdays, and then we drink to the afternoon. All right, Caroline. All right. And here's a little for you. And here's another one for you. Now we drink to everybody.

And Caroline, will you please play a little?

End of tape